1:Radin E-5 (1908-1913) 1923
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[Facing p. 66(8)]

a. BLACK WOLF, CHIEF OF THE WINNEBAGO VILLAGE AT BLACK WOLF POINT, LAKE WINNEBAGO, 1827

(From Lewis's Aboriginal Portfolio)

b. FOUR LEGS, CHIEF OF THE WINNEBAGO VILLAGE ON DOTY ISLAND, 1827

(From Lewis's Aboriginal Portfolio)

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

tory before them; or—but this is extremely unlikely—that they were all of Algonquian origin.

Implements of Stone and Other Materials

As pointed out before, we ought not to expect to find much strictly archeological data relating to the Winnebago in their Wisconsin habitat. As, however, they probably reached this habitat before the discovery of America, some of the archeological finds may easily go back that far. Unfortunately we have no way of determining, even approximately, the age of the artifacts.

We will now confine ourselves to a description of the more important types of artifacts and remains found on old Winnebago sites without going into the question of their respective age.

Implements and utensils were made of stone, clay, shell, bone, wood, antlers, and turtle claws (pl. 10). According to information obtained from the present Winnebago, which is supported by the testimony of the myths and tales, but few objects were made of stone. The most important of these was the stone hatchet. It may even be questioned whether the Winnebago originally made these, for they are given a supernatural origin by those few Winnebago who mentioned their existence, and it has been the author's experience that objects to which a supernatural origin is ascribed are generally either of recent origin or have been borrowed. None of the myths or tales even mention their existence. Nevertheless a large number of stone implements, most of them presumably stone hatchets, has been found at Doty Island, near Menasha, Wis. (pl. 11), which had at one time been one of their principal village sites. It is quite probable that the Winnebago obtained most of these from the neighboring Algonquian tribes who were well known for their skill in working stone.

Copper Implements

The Winnebago are known to have used copper implements in fairly great abundance, the only question being whether they were the original makers of these objects. We do not think they were, and base our opinion on the answers given by present-day Indians and the total absence of their mention in the myths. Both iron and presumably copper are mentioned in certain myths, but these passages are clearly of European origin.

Practically all of our knowledge of the nature and distribution of copper objects in Wisconsin has been conveniently summarized in Mr. C. E. Brown's paper entitled "The native copper implements of Wisconsin,"[1] and all that we mention here is taken from this little monograph.

[1] The Wisconsin Archeologist, vol. 3, no. 2.

1:Radin E-5 (1908-1913) 1923
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224 [784] [262] hunted, very few animals being tabooed. So far as the author knows, the following animals only were not eaten: Skunk, mink, marten, otter, horse, the weasel, gophers of all kinds, crows (northern ravens?), and eagles.

411 *Bow.*—The bow and arrow and traps were used in hunting. The bow is of a very simple type, having ends more or less pointed by rubbing them on stones. In former times the bowstring was made of sinew.

Arrows.—There were five types of arrows, distinguished both by the nature of the arrowhead and by their use: *Ma⁹ p'axe'dera*, bird arrow; *ma⁹sunte p'a'u⁹*, rabbit, or small mammal, arrow; *ma⁹ k'eteñk cako'k'ere*, deer and large mammal arrow; *mai⁹ su'ra*, or *mai⁹so'k'ere*, used in battle; and the *ma⁹ p'a'una*, also used in battle. The first two and the last were made entirely of wood, generally hickory, the last being merely a pointed stick. The third and the fourth were the only ones that had separate heads attached. The [237] head of the third was, as the name implies, a turtle claw, and that of the fourth a fragment of flint. The Winnebago have no recollection of ever having made flint arrowheads and claim that those they used were found in the ground (pl. 31).

224 *Traps.*—One of the principal traps consisted of a heavy timber supported very slightly by an upright, to which a piece of wood was attached bearing bait at the end. No sooner does the animal—wolf, bear, fox, or raccoon—touch the bait than the heavy timber falls upon his head, killing him instantly. Another trap commonly used for rabbits may be described thus: The head of a post is hollowed out to receive the knob-shaped end of a long pliable piece of wood that fits into it very lightly. To the latter is attached a noose, so arranged that it draws away the knob-shaped head at the slightest touch. The rabbit must put his head into the noose in order to get at the bait; in so doing he invariably moves the lever, which springs back, jerking him into the air and strangling him.

For trapping deer a very ingenious method is used. Taking advantage of the animal's habit of following repeatedly the same trail, the hunter at some point of a deer trail piles across it a mass of brush to a height of about 4 feet. Behind this he plants a pointed stake so that it can not be seen by the animal. On encountering the obstruction the deer leaps over it and is impaled on the stake.

Knowledge of the habits of beavers and otters is utilized in the following way: Many of these animals live along winding creeks, and in proceeding from one place to another, instead of following all the meanderings of the streams, they cut across the land. The Winnebago hunter digs deep holes in these cut-offs and covers them with hay. Into these the animals fall and are unable to get out.

1:Radin E-5 (1908-1913) 1923
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[Facing p. 118(A)]

1:Radin E-5 (1908-1913) 1923
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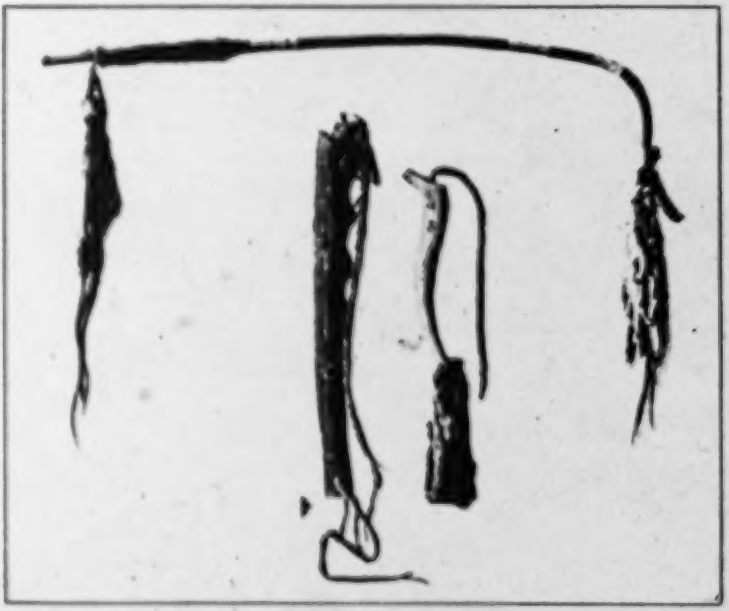
a. WAR CLUBS OF THE UPPER DIVISION



b. WHIPS

[Facing p. 156 (A)]

1:Radin E-5 (1908-1913) 1923
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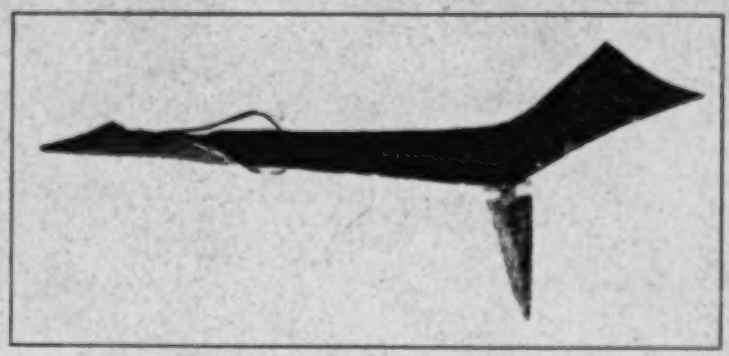

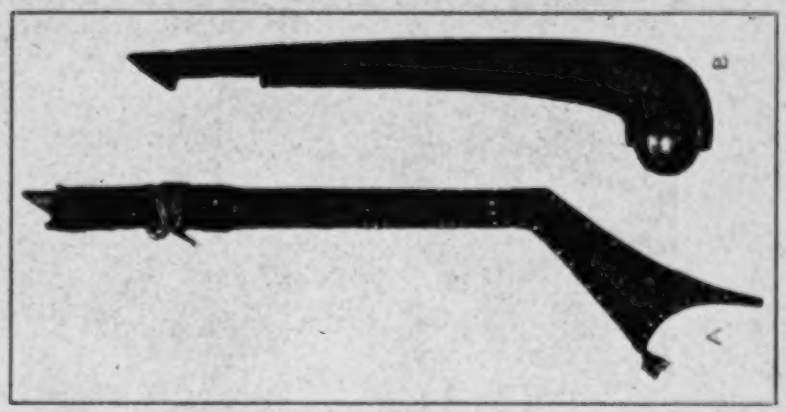

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WAR CLUBS

[Facing p. 156 (c)]

liRadin E-5 (1908-1913) 1923
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622 614 the man that, since he was without this particular thing, to keep it and use it for all time.

[203 628 623] The public crier, a member of the Buffalo clan, was supposed to report to the chief early every morning and receive instructions. The crier would then go all around the village making the chief's desires known.

The chief had a representative at every camp-fire, generally his brother.

[682] The chief of the village is a peacemaker, and if two members of the tribe ever get into difficulties (i. e., quarrel) he is supposed to intercede. If in a quarrel a person should be killed, the chief would go to the murderer and tell the latter to permit himself to be tied up—i. e., to give himself up to the relatives of the murdered man. If the murderer consents to do so, then his arms are tied behind him and the chief walks in front of him carrying his sacred pipe. Thus they would go to the lodge of the murdered man's relatives. When they get there the chief would extend the stem of the pipe toward them. They might refuse to accept the pipe thus extended, but if any member of the family, even if it be a small child, were to take a puff from it, then the murderer would be forgiven and turned free.

This is the capacity of a Winnebago chief.

622 614 682 Another description of the chief's rôle as intercessor for a murderer is as follows:

When the Thunderbird chief wishes to save a murderer they take one of their own chiefs, one who is well believed, paint his back blue, and put shavers in his back, to which they tie cords. Then he is taken to the lodge of the murdered person's relatives. The chief, when he gets there, holds his pipe of tobacco in both hands. Should the relatives not wish to accept the peace offering they close the door in his face. Then he returns.

614 778 [411] The Thunderbird clan possessed a type of war club called a bald-headed war club, which was sacred to this clan alone, and a miniature of which was always buried with a dead body. The only other possessions were the clan war bundles. The Winnebago often speak as though each clan had but one of these palladiums, but there seems to be little doubt but that there were at least two and probably more in each clan. These war bundles must be regarded as the common possession of the clan at the present time, for they can not be alienated from the clan.[1] For all practical purposes, however, they are the private property of certain individuals or families.

614 372 Fire was considered a sacred possession of the Thunderbird clan. As mentioned before, an individual was supposed never to ask for a firebrand from the fire of any member of the clan and was never permitted to sit near such a fireplace. If, nevertheless, anyone should be immodest enough to ask for one of these objects, he would be refused, but he would be permitted to ask for any conceivable thing else. The following incident will serve as an example of the definite way in which this peculiar custom works. An old Winne-

[1] This point was very forcibly impressed upon the author when he tried to obtain the war bundle of a man who had become a member of the Peyote cult. The man was perfectly willing to part with it, but after repeated requests to those who happened to possess it at that particular time, he admitted that it belonged to the clan, although they could not have taken it away from him had he remained a believer in the old faith.

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

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Within-lake at Red Banks, a lake near Green Bay (Wisconsin). On an oak tree south of the lake is the place where they alighted. The branch on which they alighted was bent down by their weight. Then spoke the third brother, "Brother, the first daughter born to me I shall call *She-who-weighs-the-tree-down.*" Then they alighted on the earth. Then said the fourth brother, "Brother, the first son born to me I shall call *He-who-alights-on-the-earth.*" Then the brothers alighted on the earth. But the thunderbirds did not touch the earth. The first thing the brothers did on earth was to start fire.

Then Earthmaker looked down upon them and saw that he had not prepared any food, so he created animals that they might have something to eat. The oldest brother suddenly said, "What are we going to eat?" Thereupon [411] the youngest two took a bow and arrow Earthmaker had given them and started toward the east. Shortly after, the third brother came into sight with a young deer on his back and then the youngest appeared with a two years' old deer. The two deer killed and those who had killed them, were brothers.

The men were very much delighted that they had obtained food. Then they said, "Let us give our grandfather the first taste." So saying they cut off the ends of the tongues, cut out the heart and together with some fat, threw both into the fire.

The first people to call on them were the Warrior clan people. Then came those from the west, four of them, the Pigeon clan people. Then came those of the earth, the Deer people, the Snake people, the Elk people, the Bear people, the Fish people, the Waterspirit people and all the other clans that exist among the Winnebago.

Crashing Thunder

* 159 828 wanted immediately to fight with those who protested. Whenever a person tried to buy one of them, he would ask an extravagant price, and whenever a horse was caught in depredations and he was asked to pay damages, he threatened to shoot the people concerned. He was accustomed to go around barefooted with his gun, it was said. For all these reasons his brothers disliked [593] him and asked some Winnebago to shoot him. These brothers also told the Winnebago how it would be possible to kill him, for he belonged to that group of people [154] who were regarded as invulnerable. It is said that [185] when he fasted, he had gone without food for a whole winter; that he had not resumed eating until spring. In order to kill him, a wooden knife was required. • [411] This should be painted red. Then he was to be stabbed. This was the only way of killing him.

Now we thought that with all this evidence against him, we would surely be acquitted.

[P. 164]